Some fourteen thousand Aliyite Muslim Mulattos resided on the lower Virginia Peninsula by 1745, named Mohametans, Alewites, and Aliwites by Smith in his record of what religions the colored people adhered to. The Aliyites were less common earlier on when disloyalty to the Church of England was thought to be at bottom disloyalty to its head, the King himself; dissent was a form of revolt and rebellion against all established order, and unless checked with sternness and determination might lead to universal disaffection and its attendant horrors, anarchy and blood-shed. One of the most remarkable rules of the sect was, in ordinary intercourse, to show no formal respect to persons in authority ; it can be easily seen how quickly, in the suspicious state of the official mind, this singularity would be seized on, and its significance exaggerated into a deep seated hostility to the Government itself. In the light of all these powerful reasons for opposing the sect, the only ground for surprise is that the persecution was not pushed to a greater extreme. And that it was not, was probably due to the fact that there was something in the Aliyites' purely religious doctrines which made a strong appeal to the sympathies of many influential persons. The appeal to the lower section of the population was far stronger, certainly for a time. Nor is this to be wondered at. It should be remembered that the great body of the people were widely dispersed ; that family after family occupied a separate plantation in the company of a few servants and slaves ; that the life they led was, for the most part, lonely and uneventful ; that they were familiar with nature in all those aspects so well calculated to make a very melancholy impression on their minds, such as the solitude of the boundless forests, the roar of the primaeval woods in high winds at night, the terrible tropical storms in summer, which seemed to overwhelm the whole landscape, the great falls of snow in winter, the mighty floods in spring. Apart from the silent influence of these great natural phenomena, death, whenever it occurred in one of those remote homes, must have predisposed the heart to religion far more than in a crowded community where enlivening events were constantly taking place to divert the thoughts from whatever was sad. The very monotony and uniformity of existence on the plantation from day to day made the ear turn the more anxiously to voices that were appealing to the strongest emotions of the soul. Loyal as the great mass of people were to the Church of England, as represented in their ministers and parish churches, there was nothing in the manner in which it imparted its religious consolations to vivify, from time to time, the religious instincts of its congregations in the spirit of the modern religious revival. Now this was precisely what the early Aliyites did. They found in those thinly settled and remote communities a population strongly disposed by their situation to religious thought, and ready to fall almost headlong into indulgence of religious emotions as soon as that chord in their hearts was touched. The missionaries of the sect made a direct appeal at the very hearth. Religion dropped the formalities of the liturgy and spoke to the spirit in the language of every day. It became personal, urgent, irresistible. It is not at all improbable that nothing but the unpractical features of Aliyiyism prevented a far more general conversion to that faith than seems to have really occurred.